THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

THE SONG OF GREAT JOY.

Sound over all waters, reach out from all lands
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations, with chorals of love,
Sing out the war vulture and sing in the dove,
Till the hearts of the people keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations;
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long quarrel cease.
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Hark, joining in chorus,
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

—John Greenleaf Whittier.

THE PACIFIC

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The words which Walter Scott puts in the mouth of Jeanie Deans in her memorable address to the queen, are true as they are beautiful: "When the hour of trouble comes—and seldom may it visit your leddyship—and when the hour of death comes, that comes to high and low—lang and late may it be yours, O my leddy!—it is nawhat we have done for oursels, but what we have done for ithers, that we think on most pleasantly."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 29, 1904

HE GIVETH DAY.

"Though God be good and free be heaven,
No force divine can love compel;
And though the song of sins forgiven
May sound through lowest hell,

"The sweet persuasion of his voice
Respects thy sanctity of will;
He giveth day; thou hast thy choice
To walk in darkness still."

An Oakland minister preached recently on the question, "Will God Give Every Man a Fair chance?" It was not the writer's privilege to hear the sermon. But there can of course be no doubt as to the answer. God does give every man a fair chance. No being could be God, could be supreme, and not do this. It is impossible for man to conceive of an Infinite and Supreme Being who could do otherwise. The trouble with men is that they do not give God a fair chance. Ralph Connor, in his new book, represents the "Prospector" saying to the dissipated doctor: "Listen, I am not going to preach, but you know as well as I do that when a man faces the right way God is ready to back him up. It is common sense to bank on that, isn't it? Common sense and nothing else. But I want to say this, you've got to be honest with God. You've not been fair. You've prayed, and then you went into the same old places and with the same old companions, and so you find yourself where you are tonight. You cannot cure any man of disease if he breaks every regulation you make when your back is turned. Give God a chance, that's all I ask. Be decently square with him. There's lots of mystery in religion, but it is not there." In those days when Christ was here upon the earth the great sorrow of his heart was that men would not accept the abundant life which he came to give. Once he wept over Jerusalem as he saw her on whom so much of the divine good had been lavished turning constantly from those things which belonged to her peace; and, again he said as he contemplated her rejection of him, "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." And so her house was left left unto her desolate. It is not otherwise today. People do not have the blessed abundant life because they do not reach out after it, do not walk in the way of it. Sounding today over all the earth are the words: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." And written in living light are the words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

"O God! how beautiful the thought,
How merciful the blest decree,
That grace can e'er be found when sought,
And aught shut out the soul from Thee."

A picture by an old English artist represents Christ standing at the door of a cottage and knocking for admittance. The door is closed and barred; brambles have grown up in the yard before it; a bat hovers under the eaves. Majestic, compassionate, patient, the Christ stands knocking there. As we look at the picture we wonder whether the door will be opened. We do not know, and nothing in the picture hints at or tells of its opening. So, Christ stands today at the door of hearts long closed to him. The weeds and brambles of life are all around. Will those hearts before which he stands knocking open to him? We do not know. We hope that they will open. Christ and God so hope. But we well know that all do not open. And yet to such as do open there always come flowing in a peace and a blessedness unknown before. But more than this: Christ stands at the door of hearts that have already been opened up to him. He seeks a fuller and a grander entrance. He would lead those hearts to richer and more blessed experiences in the life with him. But rooms remain unlighted there because there is no place therein for the Christ—the Light of the world. If there is one prayer above another which God would have us breathe in all sincerity of heart as we face the New Year, it is unquestionably the aspiration embodied in the words of the poet:

"O Spirit, whose name is the Savior,
Come enter this spirit of mine,
And make it forever thy dwellings—
A home wherein all things are thine!

"Leave in me no darkness unlighted,
Unwarmed by Thy truth's holy fire;
No thought which Thou canst not inhabit;
No purpose Thou dost not inspire!

"Oh, what is so sweet as to love Thee,
And live with Thee always in sight?
Lord, enter this house of my being,
And fill every room with Thy light."

Francis Murphy, the noted temperance lecturer, says the church hardly appreciates the power of the Christian newspaper. "We cannot get along without it. It goes up and down the land a silent but powerful messenger for Jesus Christ. There is nothing like it."

The Pacific Coast in Brief.

The National Woman's Suffrage Association will be held in Portland June 24.

Among the important conventions to be held in Portland next year is that of the American Medical Association.

Some Californians are talking of an exposition for 1913, the 400th anniversary of the discovery of the Pacific ocean by Balboa.

The evangelistic meetings to be conducted in Los Angeles under the superintendency of the Rev. Dr. J. Wilbur Chapman will be held in nine districts and the churches will be grouped accordingly.

Among the conventions to be held in Portland next year will be that of the International Anti-Cigarette League. That is a good kind of league to have. Happy is the man who is joined to the league and not the habit!

A large attendance at the Lewis and Clark Exposition in Portland next year is indicated. California people should begin to plan for attendance and for a visit to other parts of that great Northwest. It will be worth while.

The grounds of the Lewis and Clark Exposition at Portland will be opened at noon each Sunday during the progress of the exposition. None of the buildings will be opened, however, except the art building. The plan provides for addresses by noted clergymen each Sunday between June and October.

The recent visit of prominent Roman Catholic mission workers to the Presbyterian Mission House on Sacramento street in this city to inspect the mission is one of the good signs of the times. More and more are Christian people ascertaining that there is something to learn outside their own denomination.

The Rev. Dr. J. H. Warren went this week to the home of his daughter at Dayton, Washington, where he expects to remain for some time. He hopes to be able to return next year in time for the meeting of the State Association. Dr. Warren is 85 years old. Many years of usefulness have been given to him on the Pacific coast.

The Rev. Dr. John Thompson of the California Bible society is around again after a sickness of several weeks, and as usual is energetically pushing the work of the society. Among the things showing the reach of this Bible work is the filling a few days ago of a large order from Hawaii for the work among the Japanese. The Bibles are furnished free. Accordingly the need for contributions for the support of the society!

The evangelistic meetings to be conducted by Rev. Dr. J. Wilbur Chapman and co-workers, in Los Angeles, are to begin on January 27 and continue to February 19. The Rev. William Horace Day, who is chairman of the executive committee, urges prayer for God's blessing on these meetings in every home in Los Angeles and in every prayer-meeting and church service from now on until the date for beginning.

The estimated population of Oakland is 105,686. This means a gain of twelve per cent. for two years. The figures for Berkeley are 24,933; and for Alameda 18,750. This makes a total of almost 150,000 inhabitants in the cities on that side of the bay. Adding these to the San Francisco population and we have on San Francisco bay in what is practically one city a population of not less than 600,000. Some time a tunnel under the bay will unite them more closely.

Large audiences are greeting Jacob Riis all along the coast and people go away from his lectures feeling that it was good to be there. It is to be hoped that by his lectures and in and through his writings our cities here may be led to avoid the shameful conditions so long existent in the East. It is as he says, it is not for those who live under untoward conditions and who have no opportunities to decide what their future shall be; it is for those who are so situated as to be able to get them out of those conditions. We are our brother's keeper.

The Methodist South people of Berkeley laid the foundations last week of what is to be a handsome church edifice. We understand that not less than ten thousand dollars from the church building fund will be furnished the local church to aid in this enterprise. We wish there were to be discerned on the horizon more signs of the union of the Methodist churches North and South. Nothing divides except questions growing out of the war. We do not know how it is in the South; but we do know that on the Pacific coast there are not a few places where these two churches are not needed.

Plymouth church, Seattle, now has a membership of 901. During the year 1904 there were 90 additions to the membership, 33 being on confession of faith. At the annual meeting held recently the Prudential Committee reported that the general spirit of the work had been exceedingly gratifying during the year. Concerning the assuming of the support of a missionary in China the statement is: "Nothing that we have done as a church will bring us more satisfactory results than this latest enterprise. We feel that we are now linked with the ends of the earth in our endeavor to extend the kingdom of Christ." The new departure in the Sunday-school, the placing of an experienced worker at the head of that department of the work is said to have been a wise move.

Last week we wrote of the difficulty of getting church people interested in the church paper. It is to be hoped that what was said about the lack of success very often when mention is made by the pastors will not deter them from making mention of The Pacific. In one way and another the paper must be brought to the attention of the people if it is to fulfill its mission. As remarked heretofore, it is not a business enterprise that can be carried on as most business is. We find whenever we send out a canvasser that this is the way many people regard it, and they have no more concern about it than if it had no vital connection with the church with which they are connected and had not helped to make Congregationalism which all on the Pacific coast enjoy. A word from the pastors now and then will have a tendency to counteract that idea.

Writing concerning the forward movement in evangelistic work the Rev. Dr. Walker of Immanuel Presbyterian church, Los Angeles, says: "Los Angeles has already learned the value of revivals and her remarkable religious history during the past few years, as contrasted with the lamentable losses of most of our evangelical churches in San Francisco, can be shown to have been largely the result of a quiet and determined evangelism. I believe with all my heart that the brightest page in that remarkable history is about to be written." It is worthy of note in this

connection that San Francisco is the only large city on the coast in which arrangements are not being made for evangelistic services. San Francisco seems determined to go on in the old way. It appears to be all right for some of the churches, but not for all. Some are increasing in strength; others are not. In the average field the preacher who doesn't have some special meetings now and then has to do a large amount of personal work if he brings people to an acceptance of Christ and into church membership.

All readers of Mrs. Eva Emery Dye's book, "The Conquest," will be glad to know that a statue of Sac-a-Jawea, the Indian woman who was of inestimable service in the Lewis and Clark expedition, is to be erected at Portland. After it has served its purpose at the exposition next year it will be placed in some public place in that city, where it will stand as a permanent memorial of this noble Indian woman. A fund of $7,000 is being raised by the women for this purpose. A generous donation to it was made last week by Dr. and Mrs. Henry Waldo Coe of Portland. It consisted of 22,000 pounds of copper and the cost of smelting and the freight to New York. In this connection let it be said that all who have not done so should read Mrs. Dye's book, which gives in a highly interesting way the story of the Lewis and Clark trip across the continent. It is one of the best of historical novels. When an exposition is to be held in commemoration of a great historical event all Pacific coast people should have acquaintance with the event. Some will wish to read further than the novel. But it will give an intelligent conception of the event.

They who attended the services at the First Congregational church, in Berkeley, last Sunday morninf, had the pleasure of listening to a Christmas sermon by the Rev. Dr. J. K. McLean. Dr. McLean's pastorate of nearly twenty-five years in the First church of Oakland made it possible for him to build his life into the lives of many people hereabouts, and a pulpit message from him is always welcomed. The present writer remembers with much pleasure the helpful sermons it was his privilege to hear from him each Sunday morning for several months in the early part of the year 1894, just after coming from Washington to California. The sermon Sunday morning was on the words "Great Joy," in the passage of Scripture, "Behold, I bring you good tidings of great joy, which shall be for all the people." The quantity and quality of the joy were dwelt upon. It was shown to be not only for all, but of such quality as to fit every condition and capacity in life. But, in conclusion, came expression of the thought that though intended for all, a large majority of the people of the world do not have it. The message of glad tidings does not come today, said Dr. McLean, "from angel voices, as of old, to the shepherds on Bethlehem hills; it must come to those who have it not, through those who have it."

One who is laid aside from active Christian work writes to two of his brethren, who had remembered him at the Christmas-time with a gift in recognition of his helpfulness to them in the past, as follows: "You are blessed, dear brothers, in the honorable and serviceable burdens which are pressing upon you and under which you are accomplishing so much for Christ and for humanity. Thank God for work even though at times it seems crushing."

Busy World Notes.

San Francisco people generally will rejoice if Miss Warren gets the Dolbeer fortune of a million dollars after the higher courts have passed the case. They will rejoice more if in large measure it should be put by her to some beneficent use.

If the Hon. William J. Bryan does not possess anything else that characterized or belonged to Thomas Jefferson he does possess the silver punch bowl once owned by that illustrious man. The bowl is of silver weighs one hundred pounds, is inlaid with gold and ivory and has carvings of costly design. We are glad this ancient apostle of simplicity was able to own such a bowl and that this modern apostle is able to buy it and enshrine it.

"San Francisco may be a little shy on churches and Y. M. C. A. movements," says the Portland Oregonian, "but it manages to keep in the public eye by contributing $35,000 or $40,000 to a prize-fight every month or so." And it seems that a big slice of people pay considerable attention to these fights when they take place. Tuesday night last week the present writer, while walking toward the ferry after attending the lecture by Jacob Riis in the Y. M. C. A. Building, tried to get through the crowds watching the prize-fight announcements from the newspaper buildings. After some progress was made into the jam it was found impossible to go any further and only with great difficulty was it possible to go back. For a while it was not possible for the street cars to move along in that locality. Finally a carriage with two vigorous, powerful, prancing horses came along, the driver of which succeeded in slowly pushing through the crowd, and the delayed and provoked pedestrian pressed along through in the rear. Where were the policemen? In all probability as intently watching the bulletins as were the rest of the crowd, making a feint now and then perhaps to be attending to duty. If they tried half as hard at such times to keep the streets unobstructed as they do to keep people from crossing the streets to go about their business on those days when some slow-moving parade is hours in passing they would succeed.

The San Francisco authorities open up the way quite frequently for some just criticisms. The following from the Sacramento Union is in point: "The San Francisco papers announce that the authorities of that city will 'follow up' the gambling iniquity and do their best to suppress it. As a matter of fact there is a good deal of playing to the galleries in matters of this kind; if the San Francisco authorities want to suppress illegal gambling they can do so without fuss and feathers and newspaper announcements of intention to do their duty. During the State Fair, Sacramento had an example of what can be done in such matters. Gambling games had opened all over town; the authorities were 'powerless' to suppress them. But a mass meeting of citizens indicated that public sentiment would tolerate no temporizing; that the law was to be enforced. The law was enforced; the games shut up in three days. The nickel-in-the-slot machine is about the hardest gambling device, for some reason, to reach. But in Franklin township a determined constable, backed by a fearless justice of the peace, has rid the community of the nuisance by confiscating the machines. Any policeman, constable or sheriff can do

the same; there is no good reason why such devices, played either for money or merchandise, should be in operation anywhere in the State. The San Francisco police will find that to suppress the gambling iniquity is a far more satisfactory way to go at it than to 'follow it up.'"

Too much cannot be said of the good work of the Young Men's Christian Association. At the laying of the corner stone of the new building in Washington a few days ago Vice-President-elect Fairbanks paid high tribute to it. We quote a paragraph: "We do well to turn aside from our manifold vocations to promote the interests of an agency such as this, an agency which in a very vital and positive way tends to advance our mutual good and the welfare of the entire community. It works in a vast and most fruitful field. It works among the young men, among those to whom temptation is most perilous; among those upon whose shoulders in the orderly course of nature, the burdens of State must rest. It throws about the young men the most wholesome influences, the influences of good Christian fellowship. It puts hope into them. It stimulates their ambitions. It improves their bodies and purifies their souls. It tends to withdraw them from the temptations which beset their paths upon either hand and it removes them from the blighting touch of evil associations. It makes for sobriety and industry. It tends to make the idler a producer. It increases the sum of wealth and good order of the community. It blesses in an immeasurable degree the young men for whom it works. It blesses the doers of good who fortunately are the dominating force among us. The doer of good deeds to others is the doer of good deeds to himself." We think as we read these words how blessed it is that men who hold such views and who are ready to help along in every good work stand at the head in national affairs. There are many such and they make for the welfare and the perpetuity of the nation. Blessed is that nation whose God is the Lord.

Professor Howison of the University of California writes to the editor of the Chicago Inter-Ocean that he has been unjustly criticised in that paper for an alleged declaration that the large number of women students at the university is inconsistent with high scholarly ideals. He states that he said no such thing and holds no such opinion and that he does not sympathize with the anti-coeducation group. We quote now: "I believe that women are here both by right and by law, and that they are not as yet exercising any perceptible depressive influence on our standards, except such as the ill-prepared among them exercise in common with the many ill-prepared men; and that this is not owing to their sex, but to the latitudinarian hospitality of the university authorities, responding to a like loose kindliness in our general public. What I was really speaking against was this too compliant letting-down of our entrance conditions, especially the increasing omission from these of the materials for the culture and refinement of judgment supplied by classical studies and the preparatory study of the two exact sciences, mathematics and physics. When I said 'some of us think that the women are coming to the university in too great numbers,' I used the phrase 'some of us' not to include myself in the list, but in the common way of mild politeness to indicate, without a tone of distance, some of my colleagues—few in number, as I am happy to believe. I had no suspicion that it would be taken to signify that their opinion and feeling in the matter were mine." Good for Professor Howison! He may be somewhat out of the way, away from the truth, theologically; but he is all right when it comes to coeducation.

A charming picture of the lives of the poor in Berlin, written by an English journalist, has raised regret among humanitarians in New York that they cannot achieve the same conditions in that city. For in Berlin according to the article, the slum has been abolished. Tenements for the poor are built by responsible companies with due regards for sanitation and art, and a good system of rapid transit makes any outlying section of the city accessible. The Brooklyn Eagle says: "Some of these conditions can never be achieved in New York, but toward others we are approaching more rapidly than we know. The New York double-decker tenement, which holds the worst which any city knows of darkness, disease and vicious herding, was the outgrowth of the shape of Manhattan Island. Because people could not work in old New York and cross either river, tenements shot into the air and floor space became so costly that families huddled together in defiance of decency and with every invitation to disease. The Brooklyn bridge was the first outlet, but it only released the pressure from the top. The newer bridges, the tunnels and the four track subway will make escape from the conditions of the skyscraping tenements more and more easy with every year of the next decade. Just as we were beginning to realize the possibilities of lateral expansion for the city, the new tenement house law struck the death knell of the old, dark, overcrowded quarters. Those in existence will persist, for it is terribly hard to get rid of an old building when it is once in condition to draw income, but the competition of the buildings erected under the new law is already operating to reduce the crowding in the old ones and vigilant inspection is making an end of the worst of the horrors of the old way of living. We shall not get municipal tenements in New York for a long time if we ever do, but we have established an effective municipal supervision and the tendency of the population to spread laterally with cheap and quick transit is already apparent."

The Religious World.

Miss Luella Miner has been made executive head of the Bridgman school for girls in Peking, China.

It is thought that the fine new church edifice for the Broadway Tabernacle people of New York will be ready for use in February.

At the request of the trustees of Oberlin College, a biography of the late President Barrows has been written by his daughter, Mary Eleanor Barrows. It is said that the story is chiefly told by means of Dr. Barrows' letters; and, for the earlier years, by the statements of persons who knew him in his student days and in the beginning of his ministry.

Commenting on the joint meeting of representatives of the Northern and Southern branches of the Baptist church, which is to be held in St. Louis next May, a leading Baptist says that it is a step towards interdependence, as distinguished from the independence which he thinks has run to its limit. This will be the first meeting of the kind since the years before the Civil War.

The Boston Transcript says that it is feared in the East that the theological differences within the Pres-

byterian church, which were in a measure reconciled by the adoption of the Brief Statement, may be revived as the result of the recent action of the Nassau Presbytery: "It is held by leading Presbyterians that the Synod of New York cannot overlook this radical action of its Presbytery, and that charges are almost certain to be made against Dr. Carter and other members of the Nassau Presbytery. The result may be a trial before the General Assembly, but even if that be avoided, a long discussion of the old subject of creed revision is certain to be a feature of the General Assembly meeting next May at Winona."

The Presbyterian Union of the city of New York discussed at its last meeting "The Trend Toward Church Union." The discussion related mostly to the wider union, and not to that between the Presbyterian bodies, and representative men from other denominations were among the speakers. The Rev. Dr. Edward Judson of the Memorial Baptist church said that the longer he lived the more delight he took in the larger unity that binds all Christians together in a common brotherhood; and he rejoiced in the trend toward church union. Among the things mentioned as having brought about the present trend was a better acquaintance. "If you do not want to love your Christian brother in some other communion do not get acquainted with him. As soon as you come to know him the secret touch of a common faith will make you love him. "Among the paragraphs in Dr. Judson's address which are especially worth quoting is the following: "The distinctive truth for which each communion stands, it cannot monopolize. Such truth is bound to leak through into the other compartments of Christendom. The denominational partitions keep getting thinner all the time, and, by and by, we shall wake up some fine morning, whether we like it or not, to find out that all distinctive truth has filtered through the consciousness of the whole Christian community, and that we all believe alike as regards the essentials of Christianity; and, if the denominational barriers remain at all, they will be simply convenient division walls for Christian service, so that the community shall be more thoroughly evangelized, each denomination being adapted to reach its own kind of people. It is by such silent and evolutionary processes as these that we shall realize that dream of church unity which sounds faintly in our ears like the premature song of a half-awakened bird before daylight." Bishop Fowler said that the unity of the denominations must be a growth, that mechanical force cannot enter the field. Great men, they who are the common heritage of the Christian world, he regarded as bonds of unity. "Sometimes we of different denominations struggle on our yard-square of field," said the bishop, "but like men wrestling on the deck of an ocean liner, we struggle, but we go, and go together. When we have exhausted our wind and are quiet, we will find at last that we are all at the harbor, at the same harbor." The Rev. Dr. Greer, of the Episcopal church, and a bishop therein, discerned in the Christian world a promise and prophecy of a coming unity. In what way it would come about he thought it impossible and premature at present to say. We are not of opinion that the Christian churches are near to union; but all the discussion that has been going on is serving to bring them closer together and to do away with the disposition to enter into competition. Men and women everywhere are thoroughly ashamed of the contention and rivalry of some of the decades of the last century.

A STATEMENT BY DR. LYMAN ABBOTT.

Dr. Lyman Abbott's recent sermon to students at Harvard University has been the subject of much comment in papers of all kind, and he has been severely criticised editorially by such papers as the New York Sun and the Chicago Inter-Ocean. For one thing, his sermon has been interpreted as a denial of the personality of God.

Late last week, in answer to a request for fuller information concerning the sermon, Dr. Abbott issued the following statement:

"The sermon was not written. It was delivered, as all my addresses are, extemporaneously. Its theme was 'The Divine Presence;' its object, to awaken in the consciousness of the congregation the sense of that presence of God which is the foundation of religion and the inspiration of life. It contained nothing which I have not been saying in one form or another, in spoken word and printed page, for years past.

"The conception of God as a first cause, who ages set in motion certain secondary causes which control the world, and with which he interferes from time to time, as exigency may require, is giving place to a conception of one great eternal underlying cause, as truly operative today as he was in that first day when the morning stars sang together; every day is a truly creative day.

"This is the conclusion to which science has been leading us expressed in the words of Herbert Spencer, who, though not a great philosopher, is a great interpreter of the scientific thought of his time: 'We are ever in the presence of an infinite and eternal energy from which all things proceed.'

"This eternal energy is not absent from the universe. It is in the universe. We are ever in its presence. It is not many energies — it is one energy. Science has dug a grave and buried in it, beyond possibility of resurrection, both polytheism and idolatry.

"This energy is an intelligent energy—the relations of the physical world and intellectual relations. Science does not create them. It discovers them. Science thinks the thoughts of God after him.

"While science has thus been leading us to see God in physical nature, philosophy has been leading us to see God in all the events of history.

"The doctrine of evolution, which is not the same as Darwinism, is the doctrine that the world's progress is from a lower to a higher stage—from a simple to a more complex condition.

"Thus history is no longer the record of great events; it is the philosophical unfolding of a great development, the end and issue of which is the kingdom of God on the earth.

"Matthew Arnold was not an orthodox believer; but he has stated this fundamental doctrine in the sentence: 'There is a power not ourselves, which makes for righteousness.'

"This power is as manifest today in the world's history as it was 2,000 or more years ago in the history of Palestine. And any power making for righteousness must be a righteous power and righteousness can be predicated only of a personal God. God is present in human history—this is the testimony of philosophy — as God is present in physical phenomena.

"The notion of a humanized God sitting in the center of the universe ruling things is gone, and in the

place of this science has brought us back this: 'We are ever in the presence of the Infinite.'

"Am I, then, an atheist? Is this atheism? I suppose there are a great many persons who do feel that this changed conception of God is going to destroy the personality of the divine."

THE CALIFORNIA CHINESE MISSION.

A Report of the Annual Meeting and a Glance at the Work for the Year.

The annual meeting of the California Chinese Mission was held December 19th at the Congregational headquarters in San Francisco. Directors were elected as follows: Revs. C. G. Baldwin, L. M. Foster, C. S. Nash, J. Rowell and Jee Gam; Mrs. L. E. Agard and Mr. J. Edward Warren. Rev. J. K. McLean was re-elected president; Rev. W. C. Pond, secretary, and Mr. W. Johnstone, treasurer. The following named persons were elected vice-presidents: Messrs. R. B. Forman, James M. Haven, L. S. Sherman and George W. Marston; and Revs. S. H. Willey and F. B. Perkins.

The reports showed total receipts to have been $15,169.20. Of this amount $5,635.42 were from donations for the general work; $1,452.17 donations for work for mothers and children; $1,581.61 from rent, and an appropriation of $6,500 from the American Missionary Association.

The Mission now has property valued at $47,400. Values are distributed as follows: Central Mission House in San Francisco $25,000; Barnes Mission House, $4,000; West Mission House, $4,500; Berkeley $4,000; Fresno $2,500; Pasadena $1,200; San Diego $3,500; Santa Barbara $1,200; and twenty shares in General Chemical Company of New York $2,000.

Secretary Pond, in his report, mentioned very appreciatively the life-members who had passed over into the beyond during the year. Among them was Deacon Levi Langdon of Stockton, whose earnest and godly wife was the teacher in the school at Stockton for many years. Another one mentioned was the Hon. E. R. Burpee of Bangor, Maine, who never failed to send an annual donation of one hundred dollars. Mr. Burpee took measures before his death to make the gift a permanent one by transferring valuable stock in the New York Chemical Co. Another life member of whom grateful mention was made was Hon. Stephen Williamson of Liverpool, England, the largest benefactor the Mission ever had. We quote here from the report: "He, with Mr. Alexander Balfour, founded the great firm of Balfour, Williamson & Co. in Liverpool, operating on this coast as Balfour, Guthrie & Co. By a very striking provision of him who knows our needs and hears our prayers, our secretary was brought into intimate friendship with Mr. Williamson and through him with Mr. Balfour, and for several years our work was aided by themselves and their house in the great sum of $2,000. If under pressure from other urgent causes this sum has gradually been reduced, it remains true that that grand business house is still with a single exception, the largest contributor to our needs. Mr. Williamson was for many years a member of the British Parliament, but we doubt whether the Master and his angels were ever more interested in his course in that high position, than they were when he stood in our humble Mission House, and through Brother Jee Gam as an interpreter told clearly, simply, impressively the way of salvation through Jesus to a crowd of Chinese who seemed to drink in every word. If ever any mighty men in the realm of this world's business heard the Master say, as they passed beyond, 'Well done thou good and faithful servant,' surely Alexander Balfour and Stephen Williamson were among them."

Another who passed away during the year was the Rev. Dr. George Mooar, than whom none is held in more grateful remembrance. The Mission owes much to him, identified with it as he was from its inception, and giving it as he did whole-souled attention.

The enrollment in the Missions schools for the year was the largest ever reached. It was 1,862; the preceding year it was 1,283, which was about the average for thirty years. Sixty-two persons were engaged in teaching; the highest number at any one time being forty-one. The secretary says: "We have reason to hope that seventy persons have been led to believe in Jesus with the heart, unto salvation. This carries the total number of whom we have cherished this hope since our work began well up to 2,200." The report continues: "The school for Chinese children in connection with our Central Mission has been conducted during most of the year by Mr. Lee S. Hong, and has been furnished with a pleasant school-room of its own in the basement of the Mission House. Our Chinese brethren contributed $140 towards the expense of preparing this room. We contributed $25. Here are regular school desks, blackboards and whatever other facilities the teacher has found desirable. The children contribute each month toward the expense,—not, however, 'of constraint, but willingly.' No one is any less welcome because he cannot give. The San Francisco branch of the Congregational Association of Christian Chinese are contributing for it $20 per month. The work for mothers and children still moves on with scarcely any change in the visitors. There were four of these in San Francisco, one in Fresno, one in Los Angeles and one in Ventura. There is effective volunteer work along this line done in Oroville and Marysville, and to some extent we suppose, wherever we have mission schools. Fruit begins to appear, and a token of increasing fruitfulness is seen in the increasing eagerness of mothers to learn and to have their children, and their daughters especially, learn the English language."

This work among the Chinese is a great work. It is not only transforming the lives of the men and women and children of that race here in California, but it goes out through them to their people in the home land and is leavening China with gospel truth. Some of the best native workers in China were converted here, and the Christian Chinese here are sending considerable money every year for the work among their people across the Pacific.

THE POPE MEETINGS IN CORONA.

Rev. W. N. Burr.

For some weeks I have had it in mind to send through The Pacific a word to our churches concerning the work of the evangelists, Pope and Newton, as it was carried on, and as it has developed in Corona; but I have thought it best to wait until we were all settled a bit, that I might better weigh the actual results. Several weeks have passed and we are not yet "settled;" something seems to have been stirred up that refuses to accept the condition of inactivity; so perhaps I would better wait no longer, but tell the story as I read it at this date.

The evangelists, Howard W. Pope and W. F. New-

ton, began a ten days' campaign in this place on Sunday, October 16. They came to us two or three days before this date and held open-air meetings on Main street on the evenings of the 14th and 15th. Mr. Newton has special qualifications for this street work, and the crowds that gathered seemed at once to give the work their approval. I think there was no sign of opposition shown at any time during the entire stay of the evangelists. The street meetings became a prominent feature of the campaign, and many people who seldom had ever been seen in the churches, heard the gospel in song and exhortation.

The work in Corona was a union effort, four churches uniting. The evening meetings were held in our largest church building, and usually the house was practically filled. A severe "norther" came down upon us the second day of the meetings, and held on for two or three days. This was something of a hinderance, but the meetings got very well under way in spite of it. Afternoon meetings were held four afternoons of each week.

Mr. Pope is a man of sunny temper and holds himself well in hand. If he was ever provoked with us or felt a bit irritated he kept it well to himself. He did not once "slop over," after the manner of some evangelists when there seems to be any lack of response to their suggestions on the part of the Christian people. He has ability to make familiar scripture passages speak fresh messages, and his stay with us was one constant feast of good things gathered from the Word. He is not in bondageto any pet ism, but reads the story of redemption in all the scriptures, and appeals to men in simple, straightforward fashion to just turn from their own way and let God have his way with them. He is neither crude nor over-polished, but is just a substantial man with the training of the schools, who loves the story of Jesus Christ as it is recorded in the scriptures, and has ability to tell it in an effective way.

As to results: I do not know how many conversions might be reported. There were some, but no remarkable movement was manifest. This was in no sense the fault of the evangelists, if it was the fault of anybody. Perhaps the field was not yet quite ripe for a harvest. But there was a quiet yet very manifest quickening among the Christian people. Mr. Pope's teaching found hearts that were hungry for it among the church people. When the evangelists left, some of us felt that good times were before us, because they taught us all how to do our work better than we had been doing it.

At the very last a suggestion of Mr. Pope's that a men's band be formed for prayer and personal work among men, was heartily approved by a number of our Christian men; and immediately after the departure of the evangelists these men began a Monday night meeting, which has been held every Monday night. At the first meeting about forty men were present. These meetings have been carried almost wholly by the laymen, with the pastors present every evening to take any part they might choose to take. And these men's meetings have been something more than "good meetings." They have been high-water mark gatherings of Christian men, with usually a few men present not Christians who had been persuaded to come through "personal work" efforts of the workers.

A little more than three weeks ago a "Revival Orchestra Brigade" came to town, pitched a big tent and began a revival campaign. They remained two weeks and did a work in which all earnest-hearted Christians rejoice. To describe their services one would be obliged to select "noisy," "enthusiastic," "demonstrative," and kindred words, but they gathered a harvest of precious souls—there can be no doubt about that; and those of us who were "cast in the mould of the quieter man" are quite ready to sing heartily with our more demonstrative brethren "Praise God from whom all blessings flow." It is reported that 100 converts are the fruitage of the work of this revival brigade during their two weeks' stay in this place. Of course most of these have turned to the Methodist fold for a church home. But we all rejoice to the accession to the ranks of the Christian forces in the town of so many new recruits. That which we have prayed for is coming to pass. Precious souls are turning to Christ.

We held our ninth men's meeting last night. Sixty-five men were present, many of them new converts.

The results of the work of the evangelists Pope and Newton cannot be computed. Our churches have taken on new life; Christian people are feeding on the Word with new relish and a new understanding; but some of us feel that through the men's band, which sprang from the Pope meetings, we are yet to reap the longed-for harvest. The tide of religious life and activity has risen high among us during these last months of the year, but there is a class of prominent substantial people that have not yet responded very much to the effort that has been made, except such as were already numbered with the Christian forces. But the churches, augmented by the special effort for men by the men's band, are better fitted than ever before for work with all classes, and there are no doubt harvests yet to be gathered in. If there is any mistake to be pointed out in the plan of the campaign conducted by Evangelists Pope and Newton, I would say that —at least in the Corona campaign—it would have been better if they could have remained longer in a place. It takes some people all of ten days to wake up to a sense of something good in evangelistic work. Prejudices against special religious effort die hard. Just as some of our people were beginning to realize that Mr. Pope is a man worth a hearing, the ten days' meetings were over and the evangelists were obliged to go to their next appointment.

Corona, California.

The Bystander.

The Song of Hiawatha.

The American Indian as described by the historians is not unlike the flint of his arrow—hard and charged with fire. His cruelties and warlike nature have been exploited in the annals of the nation's early conquests. In Hiawatha Longfellow shows the softer side of the red man's nature, and unfolds the wierd and passionate poetry of his race. The peace pipe, not the arrow, is the ruling force of "The Song of Hiawatha."

The poem smells of the soil. Heron and beaver, and reindeer and squirrel, the raven and sea-gull, the hedge hog and war-eagle, the rabbit and duck and swallow, the red goose and whippowill and pelican and brant are a few of the living things which move back and forth through the musical lives. The birch canoe, bulrush, west winds and waves, the blue-berry and Indian corn, the goose-berry and wild rice are a

part of the picture. Rushing rapids, falling water, swinging grape-vines, glittering stars, purple mountains, snowy forests, swimming fishes—these, too, make up the scenery of the drama of Hiawatha.

Traditions are the basis of the poem. The principle one is that of the miraculous Hiawatha, sometimes called Michabon, Chiabo, Manabozo, Tarenywagon and Hiawatha. Whatever his name, his power seems supernatural, and miraculously came he into the world and miraculously did he depart. Into this old and beautiful tradition the poet has woven other legends which have been left as memorials of the better Indian. He has reclothed them, brightened the main outlines with the colors of his own imagination and made them into a united song which interprets not alone the mere traditions of the Indian, but the ethics and religion of his higher life.

The scene of the poem is along the southern shore of Lake Superior between the Pictured Rocks and the Grand Sable, among the Ojibways and Decotahs,

> "Where the heron, the sluh-sluh-gah,
> Feeds among the reeds and bushes."

Hiawatha is emphatically a religious poem. It deals with the power sof good and evil. Its characters are the personifications of right and wrong. It expresses the mythology and cosmogony and eschatology of the Indian. His belief in a supreme being and in demonical possession runs through these legends. The allegory and fable put in his faith show the ethical side of the Indian mind. The worship of the sun is man's most ancient form of faith. From the earliest sun worship in the valley of the Euphrates, to the aboriginal tribes of the great West, the sun has been a god. Hiawatha is not without its touch of this ancient adoration.

The song opens with a peace congress on the mountains of the prairie, where, according to traditions, the red pipe was made. Through its stem war and peace have blown the smoke. The calumet, fringed with eagle's quills, the pipe of peace, was made here. Standing on the precipice of the red pipe-stone rock, the Great Spirit blew the fumes of peace over the nations, and then his head went off into a cloud and the rocks melted and opened two great ovens, where two women still answer the prayers of priests and medicine men.

A Deliverer is promised who, with them, will toil and suffer, and who will grant them prosperity. The warriors are urged to wash the war paint from their faces and bury their war clubs, break off the bits of red stone and make pipes of peace. In obedience to this injunction by the Master of Life they washed their faces clean of war paint,

> "And in silence all the warriors
> Broke the red stone of the quarry,
> Smoothed and formed it into peace pipes."

This is not only an impressive legend, but a significant aspect of the Indian character. This does not come from a white man's brain. This is a vision of universal peace flung out of the primeval words, from the Indian's brain. It rival the peace congresses of the white races and makes us think of the overture of angels. "Peace on earth good will toward men."

Jacob Riis.

He is a good-natured, talkative Dane, with the enterprise of a New Yorker, possessed with a genuine patriotism and a ruling spirit of love for his fellow man. He loves children and flowers, is a believer in God and humanity, a genuine hero of the people. He knows how to lecture and explain the pictures as they are thrown on the screen, and sends his hearers away in a sad but hopeful mood. His lecture in the Y. M. C. A. the other night revealed the possibilities of civic reform when that reform is backed by the laws of the city. Mr. Riis might have told more about the modus operandi and the details of the battle fought with the slums. Every city could purify its slum districts did it use the legal engines of warfare which are in its possession. We like such hearty, breezy, genuine reformers who have more than a theory and who have really done something and are able to show what has been done. The country is full of talkers about things. Let us have more who bring things to pass—like good Jacob Riis.

Dr. Lyman Abbott and His Latest Statement of Faith.

Dr. Abbott has not delivered a really new address for several years. His studies have been confined to the general thesis of evolution in its bearings upon religious faith. But Dr. Abbott has a fatal felicity of provoking even his best friends by sensational declarations of faith.

The other day he said to the Harvard students: "I wonder if you Harvard students will believe me if I say that I no longer believe in a great First Cause." Then as if to throw dust in the eyes of the students he adds: "I believe in a great and ever-present force which manifests itself in all the activities of man and the working of nature."

With the other hand he throws more dust by declaring, "God is great, yet personal everywhere, yet near—nearer than hands and feet."

The charge to be brought against Dr. Abbott is not that of theological heresy, but of theological confusion.

To be sure, his address is not fully reported, but the fragment given to the press is a contradiction. He does not believe in a first cause, and he does believe in a first energy. He does not believe in an impersonal force, and he does believe in a personal God. For many years, Dr. Abbott has taken exception to Matthew Arnold's definition of God as "a power which makes for righteousness" and stands for the soundest theism.

This Harvard address is in one sentence theistic, in another pantheistic.

Dr. Lyman Abbott is not a scientist nor philosopher, nor, indeed, in the scholastic sense, a theologian, but he has great influence among the younger clergy, and teaches theology in the Christian homes of the American people. Because of this high position he has reached by virtue of his candor and simplicity, his great courage and mental breadth, he should be careful about provoking his best friends by making sensational and contradictory statements on matters fundamental in religion. We await a word of explanation from Dr. Abbott on his Harvard address.

Poverty and pride make a bad combination—a combination that destroys the peace of many a home.

The abuse of power is one of the dangers of freedom, but it is argument against the merit of freedom.

Acorns From Three Oaks.

Aloha.

To My Gentle Critic.

I'm sorry these humble acorns do not help and please you. But what shall an old fellow do whose pencil has the habit of running on to tell a scattered company of loving friends by means of a Pacific linotype what he could not find time to tell individually? Remember these are not editorials nor treatise, nor yet theological arguments. Its a long time since Aloha has been abroad and ruthless time hastens on his confinement to the charms of "sweet sixteen." That's my little pocket ranche of sixteen acres. Do you remember in the days when you were interested. I once put in your hands a string of three literal "acorns from three oaks." I had to cull many to find three fitted for your graceful hand. They were a humble gift, but it delighted me that they pleased you. Wind and rain and sun had spoiled many. Nature does not supply perfect acorns always, and you would ask more of an old parson than you would of Dame Nature, always so fresh and so fair? What is it Solomon says about the rarity of perfect women? Did you ever hear the sharp Spanish proverb? "A perfect woman is as hard to find as a straight manzanita stick. And there are no straight manzanita sticks." I remember once a delightful tea at your house, but you complained that your biscuit got burned in the oven. It was a good supper nevertheless, and Aloha is looking for the next one. He will welcome your biscuits if some do get burned. More than likely your bright talk will suggest an acorn, for I do not quite believe you want his pencil to stop. I wish your busy life would sometimes allow you to drop in and read proof for the little acorns. The genial compositor catches us all—even the Bystander. But he has never equalled the Minneapolis genius who printed "rat-meat" as the prevailing diet of an eloquent Scotch clergyman when I fully intended to write oat meal, and humbly believe I did. Last week I wrote of a little bird "worth four bits and about four bites big," and the correct compositor, wishing to rebuke my dreadful dropping into Mexican slang, printed the value of the fowl as "50c," which made my fowl blunder look very, very cheap. I confess you make me think of retiring from the acorn patch, but memories of Drs. Dwinell and Mooar, of the kind Boston secretary, of dear Judge Haven's commendation, of the encouragements of friends new and old all along our coast keep me from biting the end off my pencil and burying it forever. Dear critic, have a little more hope for me. Better yet, set me an example. I have heard you were a successful writer in your school days. All too rarely you show your old-time fire in The Pacific. Write some more. Mr. Editor, put my acorns aside any time when gentle critic will communicate with your readers. When I confide to you her name you will agree with me. This last communication of the dying year thanks you for the privilege of your columns, and even blesses the compositor who transforms crude chicken-tracks into clear, clean type with only humanity's common share of errors.

Heart Papers.

The frank suggestion I make, gentle critics, I repeat and urge upon many dear young brethren. Please crowd me out with a cheery overflow of your abundant pastoral life. It will refresh Bro. Burgess to live over his notable Auburn pastorate in "Pebbles from the Sierras." They will work into sermons and prayer-meeting talks in West Oakland. Tell us, Bro. De Kay, about the straying of Peter, and give us glimpses of your temperance victories to hearten us in our battles. I hunger for an inside view of the seminary life. Polish some hazel nuts, theologue friends, if acorns seem too large for you, and you will find they will develop some day into theological shells from your long range columbiads. They may teach you early the art of making short, pithy prayer-meeting talks. They will give blood-warmth to your sermons and save you the criticism the distinguished Dr. Stimson got when, as an Andover theologue, he had perpetrated a sermon in Boston with nineteen heads. Said the wise old deacon who entertained him: "Don't do that again, my dear young brother; make a point and stop." I drop this acorn with entreaty to Superintendents Scudder, Clapp, Harrison and Maile to pen us the heart stories of their glorious work. And good missionary women use your quills.

Happy 1905.

If there is a harder spot than a Saratoga electric car, or an Oakland ferry-boat, to string another acorn it is the foot of a denuded Christmas tree, where happy kids are comparing notes about Santa Claus and poking up pop-corn and candy into an old boy's face, who loves Christmas sweets too well. Then equine pets must have Christmas cheer of sweet apples and hot bran. Barn-yard saints will put new flavor into cream if you will carry them carrots and celery tops. Christmas red peppers and a pretty chromo of "eggs ten cents a dozen" are said to force lays from hens reluctant to cackle in the Christmas cold. What do country boys care for ministerial retirement when Jack Frost and Santa Claus have roused them up with an unusual entertainment? Acorns are nothing to them if there's a prospect of another candy bag and a ripe orange. A morning pillow fight with bewitching cherubs jostles a fellow's brains. Gentle critic, could you write a calm and polished acorn under such circumstances? And the free rural delivery man is about starting for the letters. What jolly bag-loads he brings, too! Happy New Year to the church of Alameda with their beautiful church so near finished. Courage to Palo Alto for the year of building and the harvest hospitality will bring at Association in the autumn. Happy New Year to Bro. Goodsell at Cottonwood, and all the Northern heroes of whom he is example. The best Christmas yet is to be followed by the best year yet in the march of the world towards its promised Lord and Master. May all dear ministers preach their best sermons yet, as my pastor did yesterday. And everywhere our dear Pacific goes may it carry glad news and spiritual help for God's households of faith in the Western side of the land of the flag. Happy New Year, 1905.

Dr. Sidney Strong, while preaching a series of sermons on the family circle in Chicago recently, talked about parentage. "Parentage," he said, "is at once God's greatest gift and severest test. Parentage is the most practical escape from selfishness. Those who escape parentage escape the best of life. Mankind should emphasize the importance of birth more than death; children ought to be well born. There would be more Bethlehem babies if there were more Marys. A child first sees God in the face of his mother. The kind of God depends on the kind of mother."

Industry, patience and hope are stars that brighten the sky of many an honest toiler.

THE TRUE TEST OF CHURCH MEMBERSHIP.

By Rev. Henry Kingman.

[A paper read at the recent General Association of Congregational Churches of Southern California.]

It is necessary first to define just what is the question at issue, so that we may be saved all discussion of undisputed points or irrelevant side-issues. The question of the proper usage of the church in its requirements for membership in its own body, is a vital one and a reconsideration of it has long been over-due. But only at one point of the broad question does any serious uncertainty or difference of opinion lie, and it is only to this single issue that your attention is invited.

Let me therefore point out, first, what common usages of the church in this respect are generally conceded to be of undisputed wisdom.

(1) It seems beyond question that the Congregational Church, both as a general denomination and in each one of its local units, should have a strong, dignified and clearly defined creedal basis. It would seem a sad, hopeless selling of our honorable birthright to do less than this. We stand as a church in the line of a historic faith: we stand not for certain elevated but loosely defined spiritual aspirations, but for the facts of God's being and God's grace. We believe that God did so and so, and that these facts of his grace, so far as open to our apprehension, constitute the good tidings of Christ's gospel. In so far as we believe them, it is only the part of courage and honor to give expression to them, that men may know where we stand, as an organization, in our belief and teaching. The reaction from an irrational use of creeds, and an abuse of them, sometimes injurious and sometimes cruel, has carried us far in the other direction: it would be very strange if it had not carried us to an extreme. But we are recovering from the extremity of that reaction. We, as Congregationalists, maintaining a separate denominational existence, apart from all other sects, stultify ourselves save as we set clearly forth the great truths for which we stand—doing this not to bind men's consciences or compel their assent, but for the instruction of all, and especially for the guidance of our own members, and intending members, in the understanding of the gospel.

I assume at the outset, then, the wisdom for the individual church of having in its manual or church book, a clear statement of the truths for which it stands (if indeed, it stands for any truths), as a matter of honor and candor and privilege. This will be a creed: we cannot help it, even if we wished to. But it is a creed, declarative and explanatory—not mandatory—nor in any wise, of necessity, a test of membership.

Very likely some of you do not agree in assuming even thus much. But this disagreement is quite immaterial to the issue actually under discussion, which is, the test of church membership—and the use of creeds above, suggested is not at all as a test or condition of membership, and leaves the question under discussion quite untouched. I have given so much time to it at the outset that the subject of explanatory creeds may be recognized and set upon one side, so that it may not later on confuse the actual point at issue.

(2) We assume also that it is conceded that Christian character should be a qualification for admission. Not sainthood, but discipleship. Lately in the "Outlook" there has been a discussion of the question whether the church should not be for sinners, in their sin, as a reforming institution—somewhat as Jesus made himself a friend of sinners. But Jesus never asked of a man less than to follow him, as a requisite for joining his company—and though the man may have been still a sinner, he was a sinner, trying to follow the Master. Nor could the church today ask less than such a test of character and life purpose, nor could it ask one more searching. It does not ask a flawless reputation. It may take in stained careers and ruined reputations, but only as they are now seeking and claiming deliverance and restoration through Jesus. We have then here no question of Christian character at issue.

(3) Nor is it doubted that, as the church is a fellowship, there should be a covenant of fellowship with its members. A man who seeks to enter the church in pure selfishness, to live a life free from any obligations or responsibilities either to church or fellow-members, is obviously unfit. And a universally conceded test of church-membership is, therefore, a covenant of loyalty to the church, and of sympathy and mutual helpfulness with its members. We must allow none to suppose that the church of Christ is a loose aggregation of irresponsible individuals: the family bond, the tie of fellowship, must be made clear unmistakably.

(4) Nor do we at all discuss the necessity of baptism as a prerequisite: nor the question of the desirability of making any examination of applicants by letter from other churches: nor even the having of some specially simple form of admission for young children. These are all matters of interest, but they are not before us now. Their consideration could only obscure the pre-eminent importance of the point of perplexity that claims our attention.

And that perplexity lies in this question: What creedal or confessional test shall be required of applicants for admission to the church as a qualification necessary to their acceptance? We all know what has been the past usage of our church. How severe and unrelenting have been the demands, not so very long ago, for a full conviction upon every item of the historic faith: demands even upon the uneducated or the young for declarations of faith in subtle distinctions that lay pathetically beyond their understanding. And how, gradually, within our memory, these demands have lessened, and their rigor softened, until we have come to the confused and unsatisfactory practice of today, where every church in this respect is a law unto itself. And where, with many forms of admission requiring creedal confession, every shade of laxity prevails in their actual application and where the usage of the individual church seldom remains quite the same under two successive ministers. It cannot be doubted that the present usage of the Congregational church in this regard is in the highest degree unsatisfactory There no longer remains any vestige of order, or uniformity; nor does any man know, in going from one church to another, what new requirements he may encounter. Nor is it only confusion that prevails—but an almost equally universal dissatisfaction on the part of pastors with the chaotic indecision of a Congregational procedure. Among the ministers, if not among the laymen, the feeling is almost unanimous that some sort of order should be arrived at, and that the time is ripe for deciding what this order best should be.

These facts appear immediately upon a canvas of the ministers of our Southern California churches. And it is to some of the results of such a canvas that I now ask your attention.

There are approximately fifty-two active pastors of Congregational churches in Southern California today—their number varies from month to month. To all of them I sent the following inquiry:

(1) What creedal or confessional test does your church require of applicants for membership?

(2) What in your opinion should be the required test?

Replies were received from every one of the fifty-two pastors—a sufficiently notable result. Four of these were so general as to be inconclusive; but more than nine-tenths of the active pastors of the Association are represented in the following conclusions.

(1) As to the usage now prevailing. Out of forty-four churches seven use one of the three forms found in the Council Manual or the Pilgrim Pastor's Manual; eight more use one of the two forms found in the Handbook of the Congregational Churches of California (one of these the same as above): five use only the Apostles' Creed; four examine candidates in the creed of 1883; one uses a creed drawn up by Dr. Gunsaulus, one that in Roy's Manual, one that in Oberlin Manual, one that of the churches of Northern California, and one that prepared by the A. B. C. F. M.; while the largest number, fifteen, use simple statements of faith peculiar to themselves, non-creedal in nature, and most often drawn up by the pastor of the church.

Surely, this is confusing enough, and yet it would seem as though the pastors of the State were reasonably unanimous in requiring some form of distinct and formal creed statement from all applicants for membership: because the majority of the forms used require at least two creedal statements: (1) that of the Apostles' Creed and (2) the general, and, to many, extremely perplexing blanket statement that "they accept, according to the measure of their understanding of it, the system of Christian truth held by the churches of our faith and order, and by this church, etc."

But if this is the conclusion that we are tempted to draw from these statistics—that a creedal confession should be required, further inquiry shows it to be quite erroneous. For there appears, on further examination, a surprising concensus of opinion to the exactly opposite effect.

Of the forty-eight men who were heard from decisively, not one expresses himself in favor of what might be called a detailed creed, as a requirement for church membership. Four pastors express their satisfaction with the Apostles' Creed, or with the Confession in the manual of which that creed forms a part. And one, now using the Apostles' Creed, expresses a preference for requiring "a firm belief in those doctrines which all evangelical churches believe in common." But every one of the remaining ninety per cent has either discarded already any formal creed statement, as a requirement upon applicants, or expresses his preference for a different and simpler form of admission from that which his church is now using. There are four whose positions in the matter is perhaps a mediating one; they would require acceptance of "the great fundamental principles of Christianity," or "the essential vital verities of the gospel, upon which all Christians practically unite." This would would seem to be in substantial agreement with the majority; but in any case the remaining nearly eighty-five per cent stand unqualifiedly for discipleship of Jesus as the only test of membership. Of course, much is comprehended in that, of necessity—belief in God, in the Bible, in Christian fellowship: repentance, faith, love—but the only requirement is of that which involves them all, the desire to follow after Jesus.

Here are a number of typical replies from those who are not satisfied with the usage of their church. The test should be in their judgment:

1. An avowal of hearty discipleship to Jesus, and a pledge of co-operation in the work of the church.
2. Vital piety.
3. A desire to confess Christ and a purpose to follow him.
4. Christian character: the Bible as the only creed, and rule of faith and practice.
5. Repentance of sin, acceptance of Christ as Savior, and devotion to the service of Christ.
6. A promise of loyalty to Christ, as the candidate understands Christ.
7. Simple acceptance of Jesus as Savior and Lord, and a stated purpose to lead the Christian life.
8. The purpose to follow Jesus.
9. A desire to lead a Christ life.
10. A simple declaration of one's purpose to live a Christian life.
11. No more than the Master required when he received men into his fellowship.

Nineteen more could be given which would be only the repetition in varying forms of the above.

Almost all of the above ministers are now using forms of admission requiring creedal subscription not in accord with their distinctly expressed preference.

We come now to the smaller number who have already brought their church practice into harmony with their own convictions, and who have a simple non-creedal confession, covering, as a rule, the three points of repentance, discipleship and fellowship.

I give, as typical, only three of these, for the sake of brevity:

"I believe in God and in Jesus Christ, the supreme revelation of his life and love, and in the Spirit of Christ in the hearts of men. For worship, for instruction, for fellowship in service, I unite with this Church and with all who share the Christian faith, and I will strive for the upbuilding of God's kingdom in my own heart and life, and in the hearts and lives of others."

"You promise that you will take the Lord to be your God and Jesus your Saviour, and that you will order your lives in accordance with the teachings of the Scriptures."

"You do now confess to a living and loving relation with your Savior, and you desire, guided by his Holy Spirit, to live henceforth as his disciple in the fellowship and service of his church."

The conclusion from all the above showing is obious, and of great importance. It is this: that our ministers are by no means in a state of confused indecision or hopeless disagreement as to requirements upon new members,—as the actual practice of our churches would seem to indicate. On the contrary, the ministers, with few exceptions, are agreed as to what our policy ought to be, viz.: that the Church should lay no creedal test upon incoming members other than that which is involved in avowed discipleship of Jesus.

I believe that this conclusion, which may seem to some to be a radical departure from Congregational usage for centuries, is not only the one at which, as a matter of fact, our church already has arrived at, but that it is the only conclusion that is possible — the only one that is in harmony with our present spirit and with our deepest interests.

While I firmly believe that our church, as a great confessional historic body, should have a creedal basis and that its ministers should be strictly held to a creedal confession, as those who by their teaching are to uphold and perpetuate the standards of our faith, yet for membership in Christ's church, a creedal requirement simply obscures the true test of Christian fellowship—which, in the end, must be a discipleship of the common Master. It was our Lord's test, compatible with much of the ignorance and misconception in his followers, and loyalty to himself as Master is still so fundamental and searching a requirement that it should be left in its unique place as the sufficient qualification for a place in the humble fellowship of his church.

It will at once be said by some that we need a creedal subscription in order to keep our church from drifting from its moorings. But this, I think, is an error, without warrant in experience. No church has been more faithful to its standards than the Presbyterian, and we may well be content with the requirements that have enabled them, these many years, to hold so loyally to the faith. But its test for membership, as you are aware, has no creedal requirement whatever—but simply the confession of Jesus as Master.

The confessional character of a church is maintained steadfast, not by the strictness with which it demands full creedal subscriptions from its members, but by the character of its teaching—*i. e.*, the character of its leaders and teachers.. You do not find Unitarians craftily endeavoring to secure membership in Presbyterian churches—simply because they do not want to be there. It is not the place for them—the preaching does not suit them. So it will be with us. With a ministry faithful to Christ's gospel, we shall have a people loyal to it; whereas, if laxity and uncertainty prevail among our ministers, no possible creedal requirements on members can hold us to a good confession.

Some may be inclined to suggest that we retain the creedal statements in our form of admission, but give to the pastor discretion in exacting full subscription to them; so that we shall not seem to be receding from our former requirements, while yet the pastor, if persuaded of the real desirability of any candidate, may welcome him, on behalf of the church, without his entire conformity to them. This method, it goes without saying, although it is substantially practiced by many churches, is absolutely without recommendation. It is humiliating to the candidate, unwelcome to the pastor, and unworthy of the church, while it further deters from applying for membership some of the most desirable Christians, who are too conscientious to enter the church under such conditions of private arrangement.

It will be further suggested that, in any case, we retain some such simple historic statement as the Apostles' Creed, in which all should be able to unite. To this I think every objection is applicable which may be brought to the system of creed requirement at all. The Apostles' Creed is a sublime and sonorous confession, with an inspiring history, but I believe we have confused its proper liturgical use, for our congregations, with its improper confessional use as a test of faith. No great historic creed can, in the nature of the case, be suitable as a creedal statement for another age. And the Apostles' Creed is not only totally inadequate and unsymmetrical as a statement of the central truths of Christianity—having no mention of the love of God, the need of man, the plan of salvation, the significance of the cross, or of the Bible—but it does it have several sentences that are difficult for certain devout but perplexed souls in our day. So that it both has too much and too little to be made a test of fitness to join the visible church of God.

Some pastors have told me that their churches have even less requirement than this—in fact, nothing but the statement, "I accept, according to the measure of my understanding the doctrines held by churches of our faith and order." It hardly needs saying that the retention of this blanket clause—a type of clause that, for its very looseness and generality, seldom shuts out any save the

very conscientious, sensitive souls whom we most wish to receive—that its retention makes void all pretense of having no creedal requirements. It leaves us, to be sure, without their benefits, but with all their incidental undesirability.

I can only ask you to consider, in closing, how the total abandonment of all these few remaining attempts at creedal tests among us—attempts only too obviously weak and half-hearted—will yet leave to us two things. And, in the retention of these two things, we shall have no letting down of standards, but, I verily believe, may have a veritable raising of them up, by calling closer attention to their vital content.

1. We shall still have a most comprehensive confession of the highest degree of searching, testing power. As one said to me yesterday, "he who avows his trust in Jesus, his purpose to be Christ's follower, and his determination to cleave to him till death—he is the one whom the church most desires." He is not a man without faith, without creed—he is a man anchored to a faith of a compelling vitality and richness. It implies, of necessity, belief in God and love of him; a reverent dependence on the Bible record and upon the revelation of the Father through Jesus; a confession of abhorrence of sin; and a pledge of the disciple's love and fellowship with the men and women at his side. Less than this it cannot mean if it be sincere, and more than this it will mean in most cases.

But is it for us to exact more? Membership, even in the Congregational Church, is not a pledge of orthodoxy,, but of love and trust and fellowship. And the vow of discipleship till death covers all these in their fullest measure.

2. It leaves us a confession that gives the unique, commanding prominence to the one test that is pre-emmently commanding for the human soul. In so simple and singular a rite as that of admission to the visible fellowship of the church of Jesus, it centers the thought where alone it should be centered. In this rite we do not grant admission to certificated orthodoxy, nor primarily to the fellowship of a denomination holding such and such creeds, but to the great church general of Christ—permission to follow in the outward fellowship of followers of Jesus.

Alone and unrecognized, men can follow with no church permission, but we, as an organized church, admit to the visible fellowship of followers—not Congregational followers, but just followers of Jesus. Since, then, the rite of admission to church membership is so simple and unique a one, having reference to one great fact and one blessed personality, even that of God our Savior, its confession should be similarly simple and singular, singling out the one great compelling motive with which it deals.

And this, that confession does that which makes the soul's attitude to the Jesus of the New Testament the only test.

You may take your stand out here in the valley, at a point where Mt. San Antonio is only one among many peaks; a little higher, but not so much so as to withdraw your attention from other summits in the same range. But you *may* take your stand where that grey crown of San Antonio is the only one whose majesty compels your gaze. The others have fallen back, that even their stately presence may not impair its primacy.

Let our creeds for church membership similarly fall back, to display the primacy of Christ's "Follow Me."

Notes and Personals.

There will be no meeting of Congregational ministers and vicinity next Monday.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday.

Items of news sent in from the churches are not numerous this week. But no one can read this issue of The Pacific and fail to conclude that there is in it a large amount of valuable matter for Pacific coast Congregationalists. We are always glad to have a large number of items from the churches. But at times there is not much of general interest and value to report. If there are those who measure the value of The Pacific to Pacific coast Congregationalism by the items which appear from time to time under the caption of "Church News," they fall far short of a proper estimate of its value. They are only a part—a necessary part of course. And now that annual meetings are soon to occur and doubtless in not a few places special effort to bring people to an acceptance of Christ we shall perhaps be favored with more of them. Let this be held ever in mind: No one can furnish such a paper as our churches need without the hearty co-operation of all in every particular. Please do not expect the editor and manager to conduct this work as he would be expected to do it were it a secular paper and a business into which he had entered to make money. It cannot be done.

The church at Santa Rosa has received a letter from the Rev. Arthur B. Patten of South Hadley, Massachusetts, in which he accepts the call to the pastorate in Santa Rosa and states that he plans to enter on the work on Sunday, January 22. We quote as follows from Mr. Patton's letter: "The Congregational church in Santa Rosa confronts a noble opportunity, and I am certain it does so with eager courage, for I felt the pulse of promise and power among you. I shall come to you believing that I am to be welcomed not only by cheering words, but by the deeply worshipful hearts and serviceable lives of a reverent and consecrated people. The church of Jesus Christ demands members signalized alike for piety of spirit and availability of talents. Not enrollment, but enlistment must be our watchword. I shall come to you in the interests of the positive Christian life, of the spiritual life that leavens all life, and makes every common deed a sacrament; of the life that lives to love all men, while it seeks to save both the child in its innocence and the criminal in his shame. I shall come to you in the interests of the simple life, with its quiet passion for naturalness and reality; with its ingenuousness and sincerity, and with its homely pleasures and hospitalities. I shall, with my family, come to you to enjoy the privileges and to accept the responsibilities of citizenship. In short, I shall come to you in the interests of the gospel of Jesus Christ, that as people and pastor, we together may learn God's way to man, man's way to God, and man's way to himself and to his brothers; and that we may make the Evangel, which is our life and joy, victorious in winning many other souls to righteousness."

Church News.

Ontario.—We have observed Xmas in a way that seems to help us to realize what Xmas means. Instead of giving the scholars presents, each class gave to some needy family or individual; $30 was thus given and some provisions were brought in and distributed on the following day to some families who are sick. In addition to this we had a ladder hung with bags of candy, etc., which were distributed among the scholars. The ladder was lighted with colored electric lights. In the background was a large illuminated star and when the other lights were turned off and a young girl recited a poem telling how the wise men came from far to worship the new-born king because they had seen the star in the east, we all felt we would like to have been among those who brought presents to the Christ child.

Pasadena, Lake Avenue.—Last week was a busy one for the church: Forefathers' celebration, corner-stone laying and Christmas entertainment in rapid succession. Not content with the regular forefathers' celebration in Los Angeles each year, which many of our members attend, the church must have one of its own. The participators of the attractive program prepared by the pastor, Rev. Emerson, were New Englanders. Deacon G. Longfellow told of the meeting house of the Pilgrims as he knew it years ago. "The Stuff that Made the Pilgrims" and "New England of Today" were the subjects of two able addresses. The "Pilgrims" of the Pacific coast honor their forefathers and with the same spirit are pushing forward to accomplish great things. On Wednesday afternoon the corner stone of the new and remodeled building was laid. As the building is nearly completed the audience met in the new auditorium. Rev. William Horace Day delivered the address and took the collection. Both were a grand success. The financial report showed that $5,100 has been received and pledged, that $4,500 more was needed to complete the building with furnishings free from debt. The Church Building society had promised a loan of $2,000, thus leaving $2,500 to be raised. Mr. Day went to his task like an expert. After $2,000 had been pledged the meeting adjourned to see the stone laid. With a historic silver trowel in his hand, the one presented to Wm. Waterhouse's father for laying a corner stone in England, the pastor was about to give the finishing touches when it was proposed to raise the balance, $500. This was done in three minutes and the doxology was sung. The prayer-meeting that night was one of great rejoicing. The Christmas entertainment with a beautiful cantata came the next evening. It was a blessed week. We are now preparing for the coming of Evangelists Pope and Newton.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

January 8.

Topic: The Making of a Christian: His Birth. John iii: 1-8.

The making of a Christian is not the same process as that which develops the man of the world. The Christian man is twice born. He is of the "earth earthy," but he is also a "man of heaven." He has a human nature, richly endowed, leading him to eat and drink and sleep and struggle with his powers as other animals and beyond these to think and reason and love—a nature which by cultivation and care can enjoy a life much wider and richer than creatures of a lower order. Helped by his human nature alone he may do much that is admirable, noble, kind and good. But he has more than this, he has a capacity of supernatural quickening, for spiritual life, for communion and fellowship with God—in a word, for a new birth. Herein man's real dignity and glory consists.

A person is not naturally born a Christian, but he comes into life with powers and endowments and possibilities which by divine quickening may wake up into a new life and then develop into fulness and beauty, "first the blade, then the ear, then the full corn in the ear."

In order to the making of a natural man there must first be birth, then growth. So with the making of a Christian. There is first the being born from above then the new life step by step after the measure of the stature of Jesus Christ.

This was the great lesson taught Nicodemus that night on the house-top with Jesus, when he came with some timidity doubtless, yet with an honest and inquiring mind to counsel with the new teacher concerning the kingdom which he had come to establish. Dr. Dodds in his chapter on this incident in the Expositor's Bible suggests that this distinguished and cautious member of the Sanhedrim had come with kindly offers of help to the inexperienced Jewish teacher of high vision, to offer him his counsel and assist him in his future program; but that the Master as kindly in a single sentence of light showed him that he had utterly misinterpreted the nature of his kingdom and the process of it.

"Rabbi we know that thou art a teacher come from God." Hardly were the words out of his mouth when like a vivid flash of revelation from the highest heavenlies, or like an uprush from the subliminal self of that spirit that was the brightness of the Father's glory and the express image of his person (a reflection of truth absolute from him who was the truth) came the instant rejoinder, "Verily, verily, I say unto you except one be born anew he cannot see the kingdom of God." Not teaching, but regeneration is the initial step in the making of a Christian; not education, but a new spirit. Education has its place. Kindergartens, Sunday-schools, Bible classes, all these are necessary and useful in nurture, but that which is "born of the flesh is flesh" and flesh only, be the intellect trained to the keenness of a Damascus blade. The Christian man can be made only out of one "born of the Spirit."

There is a mystery associated with the new birth of the Christian no one will deny, but there is mystery in the first birth. Mystery is a part of the limitation of the finite. Until we can explain our being, nature, the other life and God we not be surprised that we do not understand everything connected with so subtle and profound a thing as our new birth in Jesus Christ. It would seem to be arrogant to say that we will believe and act upon only what we can understand. No one understands life and yet we believe that we live and act in life daily in a most sane and rational way. There is a "background of mystery" to everything.

Yet there is knowledge if not understanding. We know that we have passed from death unto life. There is experience often of that which we may not be able to interpret. Consciousness confirms the fact and more important than all the "spirit beareth witness with our spirits." Then the scriptures testify "He that hath the Son hath life;" and again, "Whosoever believeth, hath everlasting life."

We may not be able to tell the moment when the wind of the spirit communicates life to our souls, but if we believe and trust in Jesus Christ we may know that we are new born and it is our privilege to profess and live as though we were so. "The baby new to earth and sky who has not thought that this is I" goes right on living and growing just the same. So the believer assumes his birth and acts on it saying with the apostle, "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."

The making of a Christian is something different from the making of an ordinary man. There is much that is extraordinary about it and the attempt to teach that it is ordinary—merely the development of the

normal man as he now is belittles Christ's person, belittles his teaching and misrepresents the Bible and God. G. Campbell Morgan says Christianity is a life supernaturally bestowed, supernaturally sustained and supernaturally consummated. It is a gift of God and comes in answer to the prayer of faith. It is not something self-developed. It is something only self-received. The Philippian jailor learned the same truth when on asking the apostle "What must I do to be saved?" he replied, "Believe on the Lord Jesus Christ and thou shalt be saved."

JOURNEYING TOWARD INDIA

C. R. Callendar.

While in Yokohama I purchased a book entitled "Bushido, the Soul of Japan." Its author, Inazo Nitobe, A.M., Ph.D., is a scholar of no mean degree, judging from a perusal of the book. He is not only thoroughly versed in the arts of his own people and able to write accurately concerning the Japanese, but his knowledge of the English tongue and of Western life enables him accurately to interpret to the Western mind the language and thought of the Japanese. Every one interested in the present struggle of the Sunrise Kingdom should not fail to read this charming little volume. In Japan it costs 30c (15 cents gold). A careful perusal of the book will place one in position to appreciate the quality of Japanese patriotism which, to one on the outside, appears to be patriotism gone mad.

The chapter on "Veracity or Truthfulness" throws light on the business character of the Japanese. It is practically universal testimony of European business men living in the Orient that in point of commercial integrity the Chinese are far superior to the Japanese. In accounting for the business dishonesty of the Japanese the author says:

"Of all the great occupations of life, none was farther removed from the profession of arms than commerce. The merchant was placed lowest in the category of vocations,—the knight, the tiller of the soil, the mechanic, the merchant. The samurai derived his income from land and could even indulge, if he had a mind to, in amateur farming, but the counter and abacus were abhorred. * * * Commerce, therefore, in feudal Japan did not reach that degree of development which it would have attained under freer conditions. The obloquy attached to the calling naturally brought within its pale such as cared little for social repute. 'Call one a thief and he will steal.' Put a stigma on a calling and its followers adjust their morals to it. * * * When the country was opened to foreign trade, only the most adventurous and unscrupulous rushed to the ports, while the respectable business houses declined for some time the repeated requests of the authorities to establish branch houses. Was Bushido powerless to stay the current of commercial dishonor? Let us see.

"Those who are well acquainted with our history will remember that only a few years after our treaty ports were opened to foreign trade, feudalism was abolished, and when with it the samurai's fields were taken and bonds issued to them in compensation, they were given liberty to invest them in mercantile transactions. Now you may ask, why could they not bring their much boasted veracity into their new business relations and so reform the old abuses? * * * When we know that eighty per cent of the industrial houses fail in so industrial a country as America, is it any wonder that scarcely one among a hundred samurai who went into trade could succeed in his new vocation? It will be long before it will be recognized how many fortunes were wrecked in the attempt to apply Bushido ethics to business methods, but it was soon patent to every observing mind that the ways of wealth were not the ways of honor. In what respects, then, were they different?

"Of the three incentives to veracity that Lecky enumerates, viz.: the industrial, the political and the philosophical, the first was altogether lacking in Bushido. As to the second, it could develop little in a political community under feudal system. It is in its philosophical, and as Lecky says, in its highest aspect, that honesty attained elevated rank in our catalogue of virtues. With all my sincere regard for the high commercial integrity of the Anglo-Saxon race, when I ask for the ultimate ground, I am told that honesty is the best policy, that it pays to be honest. Is not this virtue its own reward? If it is followed because it brings in more cash than falsehood, I am afraid Bushido will rather indulge in lies! If Bushido rejects a doctrine like this, the shrewder tradesman will readily accept it."

From Yokohama to Penang we came on the German Mail line, second class. We had heard considerable about the North German Lloyd line and were keen on trying it. Most of the way the sea was comparatively calm, but the second-class passengers, occupying the stern of the boat, got the benefit of all the sea there was.

We had been led to suppose that second-class on this line is as good as first-class on the Pacific Mail and other lines crossing the Pacific. This may be true with regard to trans-Atlantic lines and possibly with some crossing the Pacific, but it was not true in this instance. The accommodations may be as good as the rate of fare warrants. There was not a little complaint, although I am glad to say not from the missionaries. Some of the inside cabins on this boat (and it is new) are like rat holes. We had the good fortune to secure a good outside room, and we have, therefore, no complaint to make on that score.

The main difference between second-class on this boat and first-class on the Pacific Mail boats is in the attention received. The service on the German Mail was comparatively poor. One could ring the cabin bell till tired and receive no response. The supply of drinking water placed for the convenience of passengers, often failed and was not replenished till passengers asked for water. The difficulty seemed to be in the lack of sufficient help. The "stewards," as waiters are called out here, were always busy and seemed to do their best, but the number was not sufficient. There were only ten waiters, besides deck steward and stewardess, to attend to about 70 passengers. The dining room accommodated only 55, necessitating a second table. Eight of the waiters constituted a band and entertained the first-class passengers immediately after serving dinner to the first table of the second-class passengers, dinner hour of the first-class being an hour later than that of the second. Consequently the second table was poorly served. Every other day the band furnished music for the second-class passengers also, which helped to pass the time pleasantly and was much enjoyed; nevertheless, better service and less music were more appreciated. As an Englishman put it, "I had rather have my shoes cleaned than to listen to all the bands in Germany."

Everyone was given an opportunity to contribute to the band funds. This could be done with good grace were it not for the fact that all the stewards expected to receive "tips" after rendering poor service, and this in addition to that given to the band, which is made up of the same stewards. The system of "tips" is abominable. Tips may be received with a certain degree of respect on the part of both the giver and the recipient among some classes, for example colored waiters and Chinese; but for white people to adopt the same custom seems degrading. As I understand it the waiters receive a small allowance and are expected to receive perquisities from passengers. So the fault lies in the system not in the men. This system obtains all over the world to a greater or less degree, so I suppose it is something to be tolerated and made the most of. But I think that every genuine man and woman has a right to protest against a system that tends to weaken sense of honor and retard development of manhood and womanhood. The system also works hardship to some passengers. Some might give beyond the amount their circumstances would justify and the gift still be only a pittance and therefore be unappreciated by the white waiter. I know of one man, not in possession of great wealth either, who gave to each of the waiters (ten in number) the equivalent to $2.50 gold on boarding the ship. Is it possible that a man's service and even his honor is measured by the amount of money received from another and the giver's worth is likewise estimated by the sum given? In some instances baggage will not be touched unless money is first given. In our own case on the day we got off I gave our cabin boy (steward) what would be regarded as a large compensation by a Chinese "boy," but this German waiter evidently considered it very small, for he handled nothing for us except what he was obliged to do. The system is pernicious and a blot on the 20th century civilization.

We were surprised at the importance of Singapore as a port. It is, we are told, next to Liverpool in amount of freight passing through. The wharf there is four miles long and is almost constantly lined with steamers. Some things at Singapore are cheap, others dear. We hired a carriage for a day, paying about 50 cents gold apiece. An all-day sight seeing for 50 cents is certainly cheap. My little boy is very fond of grape nuts, and we bought a package for him, paying the equivalent to 25 cents gold. It is evident that grape nuts are made in America.

At Penang we changed steamers to the British India line for Rangoon. We stopped at Penang one day. This is a beautiful place overlooking the sea. Our missionaries in Siam occasionally come here for health purposes and stop on the beach. The streets are well kept, as are those in Singapore. Wherever the British go improvements follow.

By the action of the United States Congress, 103,520 acres, formerly the property of the State, containing the Yosemite Park, has been transferred to the United States. The bill is now in the hands of President Roosevelt and will, no doubt, receive his approval. This will result in the improvement of the facilities for reaching this great scenic wonder. On the whole, it is really national in character, and it is certainly in much better relation to the whole world, being as it now is under the control and management of the United States authorities. The State would have been willing to concede a much larger tract, but unfortunately many private claims would have been disturbed.

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NEW YEAR'S EVE.

While the shades of night were falling
In my room I sat alone;
Heeded not the snowflakes flying,
Nor the cold wind's dreary moan.

Long I sat there, musing idly,
Thinking of the vanished years,
Counting, as they passed by slowly,
All their joys, and griefs, and tears.

And I wondered if the chastening
That the years had brought to me
Was the Master's own wise planning,
Not the loss it seemed to be.

I had proved his strong hand guiding
Through long, anxious, care-filled years;
Could I ever doubt his leading,
Though I saw the past through tears?

Then, me thought, a voice so loving
That it warmed and cheered my heart
Said: "My child, I know thy grieving,
And have marked thy tear-drops start;

"Yet I would not have thee burdened
With a weight thou shouldst not bear;
I will lift it, that, unhindered,
Thou mayst walk without thy care.

"And be sure thy work awaits thee;
Canst thou trust, though dark the way?
I am ever near to guide thee,
And will lead to brighter day.

"Even now a New Year's dawning,
It is fraught with hope for you,
And God's plan for aye unfolding
Shall be seen in what you do."

From my heart a load seemed lifted,
Hope gleamed in my awful night;
Oh, that Christ were fully trusted!
He could make e'en dark days bright.

I will cast my burden on him,
Nor this dawning, glad New Year
With any selfish grief bedim
While my friend and guide is near.

—Emma Schrader.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

January 8, 1905.

First Quarter. Lesson II.

John 1: 19-34.

The Witness of John the Baptist.

The current average notion of the forerunnner, as, indeed, of the other prophets, is probably too mechanical; to-wit, that at an exact period and fixed place he appeared, and having spoken certain prescribed words, moved off the stage again. That reduces to an automaton one of the freest beings who ever drew breath, and to a piece of acting one of the most genuine and fateful contests of history. John was intensly human. He had like passions with others. The glory of it is that with these he yet acted divinely in a great national crisis. And that not because irresistibly impelled by a power external to himself. His ascetic life was a rational protest to the voluptuousness of his age. His solitariness rebuked the self-interested combinations in church and state. He sought the desert that he might think to a finish a patriotic course of conduct, and might fortify his soul with those matured convictions of truth which would inure him even to martyrdom. When at length he felt that he was ready to speak and some at least ready to hear him, he went to the place where the most people would naturally congregate.

He was granted an immediate and astonishingly large auditory. It had been five hundred years since a prophet's voice had fallen upon Israel's ear, and the reading of the ancient prophets in the synagogue was perfunctory. It was uninterrupted by sympathetic accent, and so was spiritless and without effect. The conjunction of man and message in John was recognized instantly. In this sense he was a "man come from God." The Jews, with their social instincts, hated the desert, but they recognized it as the birthplace of their deliverers. And John had come from the desert. That predisposed them in his favor. Again, he was of priestly parentage, but of a parentage untainted with the vices incident to the hierarchy. Finally, matters had come to such a pass through the haughty intolerance of the Roman governors and the low and cunning fawning of puppet priests that revolution was in the air. To some it seemed that darkest hour which presages dawn. However, the Baptist avoided all political entanglements. He affiliated with no party. He was found to be solely a preacher of righteousness. He sought the regeneration of his nation. He made himself a father confessor. He called for words of repentance and deeds to match them. He made the Jews themselves submit to the sign which they enforced upon heathen proselytes to Judaism. He baptized them.

The ecclesiastical rulers at Jerusalem could no longer maintain their complacency. They could not ignore the incident. All Jerusalem and Judea, and later Perea, Samaria, and Galilee, were going out to John's preaching and baptism. Who could tell what the end would be? The Sanhedrin suddenly asserts itself. It sits in Moses' seat to determine who are true and who false teachers. No one can teach without its authority. John is already, in their view, an usurper. At least they will now test his doctrine and demand his credentials. This is the meaning and intent of the sending of the delegation.

It is a psychological moment. Humanly speaking, it is John's opportunity. He already has a vast and ever-increasing clientele. He has the sense of power. The acute condition of the national life would seem to justify an assertion of himself. If not tempted at this moment, he was more than human. On the dark background of that thought the whiteness of his pure soul stands in clear-cut outline. He brushes aside a scepter and diadem. He will serve God and man unselfishly. He is not the Messiah, not Elijah, no not even a prophet. He is only a herald's voice, announcing the King's approach, and demanding that a highway be built for him. When challenged concerning his baptism, he sets no meritorious sacramental value upon it. The fluid element of nature is a paltry thing compared with the Holy Ghost. Water is a mere sign. Spirit is the energizing life of God. The forerunner baptizes with water, the Messiah with Spirit.

This unfavorable reception of John's testimony, this querulous and rasping catechism of the great preacher in the presence of his audience, by the highest authority of the church, is the beginning of that inveterate and deadly opposition referred to in the prologue of this gospel. Darkness not only fails to comprehend the light, it resists it.

Mosaic from Commentaries.

And: Connecting what is to follow with statements in the prologue.—New Century Bible. Jews: Originally signified members of the trible of Judah, but after captivity used to describe the nation. John uses it (seventy times) to describe the theocracy in opposition to Christ's claim.—Ibid. Record: Witness (martyr). John writing later lets the shadow of his knowledge of the malignity fall back upon his narrative.—Cambridge Bible. What then? The five questions of the priests represent a descending climax (the Messiah, Elijah, an anonymous prophet, why baptizeth thou?); the short, laconic answers of the Baptist, in striking contrast, are rising from negation to affirmation, and turn the attention away from himself and towards Christ.—Schaff Lange. And he saith: Replies grow in abruptness. "I am not the Christ"; "I am not"; "No!"—Cambridge Bible. Of the Pharisees: Sect most opposed to Christ.—Ibid. Hostile to innovations.—New Century. John: Preacher of singular character, great power.—Abbott. Young preacher of singular individuality and force; virile, terrible, untamable; all the harshness and grandeur of the desert had entered his blood.—Dawson. Behold the Lamb: Reference is to the paschal lamb, a typical sacrifice; also to the meekness and gentleness of Jesus.—New Century. After me: In order of manifestation. Before: In point of dignity.—Ibid. Witness: This verse gives the resultant testimony which it has been the great object of the Baptist's ministry to bear.

The Teacher's Lantern.

"Who art thou?" The challenge is not to one, but to all. The call is to self-identification, the assertion of selfhood. Who are you? What do you stand for. Your ideal in life? One question answers another.

The marked tendency of the day, especially in organized industry, and social, and even church life, is to the destruction of individuality. Men become machines. The social organization becomes a mechanism—almost automatic. The conservation of individualism is the persistent problem of current life.

"I am not worthy." That presents the rugged prophet from a new angle. The rabbis taught that the one thing too servile for the son of a prophet to do for his master was to unloose his sandals. He must leave that for some scullion. But John declares himself not worthy to perform even that menial office for the Messiah. This blending of modesty with conscious power is a fascinating trait in many historic characters.

Nazaritism was the antipode to extreme self-indulgence. It was no golden mean. By its extreme austerity, it was designed to accentuate the wanton luxury of the day. It was not an ideal of life obligatory on all. A pretty world this, if Nazaritism were universal.

Our modern temperance societies are a Christian Nazaritism. They are a moral enterprise, aiming to raise the public practice to a standard of temperance by exhibiting an abstinence from even an otherwise innocent measure of indulgence.

There is no evidence that the Baptist ever went near the temple. He makes no allusion to existing forms except to reveal their emptiness. He asserts the impossibility of a religious life apart from an ethical one. The repentance which will not share its abundance of coats with a naked brother is of no account in John's eye.

With John there is a passing of an old idea that the kingdom of heaven is a deposit, which is simply to be received into waiting hearts. The kingdom is a spiritual and human work, which, with infinite pain and incessant toil, is to be carried to consummation. Up to John's day, the kingdom was matter of expectation, but from his day onward the kingdom is taken, not received, and in the taking there is such moral earnestness as to have the appearance of violence.

The prophecy of Isaiah was the textbook of the Baptist. He had no use for Leviticus, with its infinite ceremonial, nor yet for Joshua, with its martial conquests, but Isaiah's vision of the spirituality of God and his call to service was his meat and drink.

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Heaven on Earth.

Whoso liveth in love liveth in love liveth in heaven. He will have no new lessons to learn, no new ministries to commence, no new life to live, when he passes through the veil and joins the great company in whom self is slain. He will simply take up the thread he dropped for a moment, and weave on the golden woof through eternity. You may see the pattern and texture of it here, in lives rich in Christ-like charity. Would you live for eternity? Would you rise to the height of your great destiny? Would you let the whole flood of power which streams down from celestial fountains flow through your life, and bear you along? Heal the sick, feed the hungry, clothe the naked, teach the ignorant, reclaim the erring, help the weak, pity the poor. No diviner life, no life more like God's is known to the angels who surround most closely the glory of the central home.—James Baldwin Brown.

Every true achievement has within itself the seed of something better than self. The loveliest of blossoms is but a cradle for the ripening fruit; and in the fruit lies hidden the germ of unimagined summers yet to be.—Lucy Larcom.

The difficulty is, we do not carry our best thoughts to the finish. We take our thought for the deed, and there is no deed. We sing, we resolve, we weep, we relent, we hope we yield to popular apathy, we surrender to popular taste or to fear of popular opinion, and we never put ourselves in the way of maturing the noble movement of the soul within, begun by the good God,, who cannot without our consent perfect it; and thus nothing permanently good comes from our lives. We never reach perfection. Now you can understand how it is that men so full of faults in the Old and New Testament times are spoken of as "perfect"—men like Noah and Abraham and Peter and others whom we call saints. They had the force that carried a resolve through to the end. They perfected their resolves concerning God. Alas for us in these days of our opportunity, in the church and out of the church! What a pity it all is! And how much we lose by our lack of courage, resoluteness, and persistency!—Bishop Vincent.

The Harvest is Past.

O, the time of vain regrets—that we should have spoken that cruel word; that we should have been guilty of that base neglect; that we should have been lured away from the paths of loveliness and peace by some urgent temptation; that we should have done a thousand things that now rise up against us as criminal memories. They are vain regrets. You can repair a shattered crystal so that it shall be as it was at first; you can never take the metal, the iron, out of the pierced wood and really obliterate the wound. A nail-cut is never cured. The old may read these words with dismay, the young should read them as words of warning. If you sow neglect, you will reap vain regret. That is a mystery, but it is a fact.—Exchange.

Self-Denial.

1. In what particular instance or instances have I practiced self-denial for the good of others within the week now closing?

2. Have I by word, smile or act, relieved anyone's sorrow, or inspired hope in the heart of any discouraged one?

3. Have I, or have I not, by word or act, commended my divine Lord and his salvation to the favorable consideration of anyone whom I know to be unsaved?

4. If I were to die this night, what special thing have I done during the week to justify my Lord and Judge in greeting me with: "Well done, thou good and faithful servant?"—The Telescope.

A Labor of Love.

A Chinese Baptist living in a village near Hsuchau (Sui-fu), in the province of Szechwan, is sixty years old, but every Sunday morning he appears at the village ten miles from his home, sends out the town crier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterwards he trudges ten miles back to his home and there, also, sends out the crier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sunday for two years—a pure labor of love, for he has no salary.

It is an excellent plan to have some place to go to be quiet when things vex or grieve us. There are a good many hard times in this life of ours, but we can always bear them if we ask help in the right way.—Miss Alcott.

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